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Silesian Theological Seminary and Częstochowa Theological Seminary in Krakow— the Heritage of the Interwar Period. A Study of the History of Organization Management

ABSTRACT

After Poland regained its independence in 1918, the Polish Roman Catholic Church needed to be reunited, so that thoroughly educated priests could be deployed to work in the newly established dioceses. The system of teaching had to be reorganized and this issue was finally regulated by the 1925 Concordat which guaranteed the possibility of creating a seminary in each diocese. A special situation took place in Krakow, where in the 1920s, in addition to the existing diocesan seminary, the Częstochowa Seminary and the Silesian Seminary were located. The article outlines the circumstances in which the seats of these institutions were established outside home dioceses and draws attention to the cultural context of the events of that time, whose material reflection remains as the two modernist buildings preserved in the center of Krakow.

KEY WORDS: Silesian Theological Seminary, Częstochowa Theological Seminary, Krakow modernism

STRESZCZENIE

Śląskie Seminarium Duchowne i Częstochowskie Seminarium Duchowne w Krakowie – dziedzictwo dwudziestolecia międzywojennego. Studium z dziejów zarządzania organizacją

Po odzyskaniu przez Polskę niepodległości w 1918 r. Kościół katolicki wymagał zespolenia, a w nowo powołanych diecezjach mieli pracować gruntownie wykształceni duchowni. Reorganizacji wymagał system nauczania, kwestia ta została ostatecznie uregulowana przez konkordat z 1925 r. gwarantujący możliwość utworzenia seminarium duchownego w każdej diecezji. Kraków znajdował się w szczególnej sytuacji, ponieważ w latach 20. XX w. obok istniejącego seminarium diecezjalnego założono tu dodatkowo Częstochowskie Seminarium Duchowne oraz Seminarium Śląskie. Artykuł nakreśla okoliczności powstania siedzib tych instytucji poza macierzystymi diecezjami oraz zwraca uwagę na kulturowy kontekst ówczesnych wydarzeń, których materialnym odbiciem są dziś dwa modernistyczne gmachy zachowane w centrum Krakowa.

SŁOWA KLUCZE: Śląskie Seminarium Duchowne, Częstochowskie Seminarium Duchowne, modernizm krakowski

One of the foundations of local and national identity is cultural heritage, which is a special formula used for describing the past. In the light of social studies published in 2017, 90% of Poles recognize heritage as an important source of knowledge,¹ and for almost 92% of us it has value as a testimony to our history, which we should pass on to future generations.² An important element of the material heritage resources are works of architecture and urban planning, in which political, social and cultural changes are reflected. By discovering architectural monuments we discover the identity of the place, which is influenced by the past. However, it is worth noting that this identity will remain under the influence of the past as long as we make a choice in favor of memory and not oblivion.³ According to

1 *Dziedzictwo kulturowe w badaniach. Vol. 1: Polacy wobec dziedzictwa. Raport z badań społecznych*, eds. A. Chabiera, A. Dąbrowski, A. Fortuna-Marek, A. Kozioł, M. Lubaś, P. Nowak, B. Skaldawski, K. Stępnik, Warszawa–Kraków 2017, p. 30.

2 *Ibidem*, p. 32.

3 J. Królikowski, *Genius Loci jako źródło tożsamości miasta*, "Zeszyty Naukowe Politechniki Poznańskiej. Architektura i Urbanistyka," Vol. 24 (2011), p. 6.

the definition of Ewa Glińska, the city's identity is "a set of historically conditioned characteristics of the city that distinguish it from others and expressed by all actions that are taken in the city to create its specific personality and character."⁴ However, as Jeremi T. Królikowski notes, "the awareness of the uniqueness of a place is deepened by learning about its tradition, through memory, and contains the visions of the future discovery of its potential."⁵

Only distinctive places and objects, as well as the related history, usually remain in the collective memory. In the case of Krakow, one of the most symbolic cities in Poland, the landmarks are mainly Wawel, the Cloth Hall, the Main Market Square and St. Mary's Church.⁶ Other monuments of the city remain in their shadow, especially those created only during the previous century. In this context, it is worth recalling the genesis of the construction in Krakow in the 1920s, of the buildings of the Częstochowa Theological Seminary at 3 Bernardyńska street and the Silesian Seminary at al. A. Mickiewicza 3, which, under canon law, should be conducted within individual dioceses. Although today the buildings no longer house the original diocesan institutions, while retaining their historical name, they remain a proof of cultural and religious rank, and above all they testify to the complex situation of the Polish state and the Church after regaining independence in 1918.

Although Kraków has lost its political significance over the centuries, the city located near Wawel was referred to as the spiritual capital of Poles during the partitions. During the period of national captivity, the city full of symbols and memorabilia was an important center of patriotic and independence thought. In addition, in the era of Galician autonomy, relatively favorable conditions appeared for cultivating language, tradition and faith. Józef Ignacy Kraszewski, after visiting Wawel in 1871, wrote in "Tygodnik Polityczny, Naukowy, Literacki i Artystyczny" that "Krakow has not changed its old face, a reliquary on the breasts of Poland."⁷ Whereas in 1889 Stefan Żeromski mentioned in *Dzienniki*:

I began to roam around the city, to feel this Polish atmosphere, from stones, from houses, from towers blowing with antiquity and for an hour

4 E. Glińska, *Socjologiczna i marketingowa koncepcja tożsamości miasta*, in: *Obywatelstwo i tożsamość w społeczeństwach zróżnicowanych kulturowo i na pograniczach*, Vol. 1, Białystok 2006, p. 34.

5 J. Królikowski, *Genius Loci*, op. cit., p. 6.

6 J. Kwolek, R. Szmytkie, *Symbole dużych miast w opinii studentów*, in: *Percepcja współczesnej przestrzeni miejskiej*, ed. M. Madurowicz, Warszawa 2007, p. 250.

7 "Tygodnik Polityczny, Naukowy, Literacki i Artystyczny," 1871, Iss. 14.

I rejected all other thoughts, except the pleasures of breathing this city of the spirit, this “center of Polishness.”⁸

The city was also associated with Christian culture, and because of the number of churches and monasteries and the presence of church colleges, it was called *Altera Roma*. Religious life at the turn of the 19th and 20th centuries was influenced by diocesan clergy formed at the Theological Seminary and the Faculty of Theology of the Jagiellonian University.⁹ Owing to the efforts of bishop Adam Stefan Sapieha, who had ruled the diocese since March 1912 and showed great concern for the proper formation of the diocesan clergy under his responsibility, Krakow was strengthening its position as a scientific and didactic center for theological studies.

All this meant that at that time Poles from other partitions, pilgriming to the former capital in search of sources of Polishness, willingly maintained contacts with the city. Some of the Silesians living in the spirit of Polishness were also visiting Krakow, though not without difficulties. They were attracted to the city by the religious and patriotic symbolism of the Pauline monastery on Skalka,¹⁰ Wawel, the Kościuszkowski and Wanda Mound, the Cloth Hall and museums. The connection with Krakow so established in the second half of the 19th century served to strengthen the religious, cultural and nationality, and at the same time contributed to the deepening of the relationship between patriotic feelings and Catholicism.¹¹ A new card in these relations was opened when independence was regained.

After 123 years of captivity, the institutional Church, as well as the government spheres, noticed the need to join the areas previously belonging to various partitions. It was necessary to reorganize the Church administration and adapt the diocese's boundaries to national borders, and to revive religious life owing to clerics educated in theological studies.

8 S. Żeromski, *Dzienniki*, Vol. 6, Warszawa 1966, p. 188.

9 From 1 September 1895, at the initiative of Bishop Jan Puzyna, so-called Small Seminary of the Diocese of Krakow, founded on the model functioning in Lviv since 1840. About 30 boys from poor families were admitted to the convent, who attended St. Anne Junior High School (named after Nowodworski). According to the assumption, some young people continued their education at the Major Seminary at 8 Podzamcze str., with its neo-Gothic brick building erected in 1899-1902 according to the design of Gabriel Niewiadomski, and then expanded until 1927, see: J. Urban, *Diecezja krakowska w XIX wieku*, in: *Kościół krakowski w tysiącleciu*, Kraków 2000, p. 383.

10 J. Wycisło, *Motywacje narodowych pielgrzymek Górnoślążaków do Krakowa na przełomie XIX/XX wieku. Przeciwdziałania pruskiej policji*, in: *Kościół krakowski w życiu państwa i narodu polskiego*, ed. A. Pankowicz, Kraków 2002, pp. 155-173.

11 Ibidem.

Pursuant to the constitution of 17 March 1921, “the Roman Catholic Church has its own laws,” and detailed regulations were to be set out in the concordat.¹² The agreement between the Holy See and the Republic of Poland was concluded on 10 February 1925,¹³ ordering e.g. the formation of priests in dioceses. Article IX of the concordat stated that the hierarchy in the Latin rite would be organized within five Church provinces—Gniezno and Poznań, Warsaw, Vilnius, Lviv and Krakow.¹⁴ Whereas Article XIII item 2 guaranteed that “in all dioceses the Catholic Church would have a seminary, according to canon law, which it would direct and appoint teachers ...” The Holy See was obliged to establish and demarcate Church provinces and dioceses within three months of the entry into force of the concordat. Accordingly, on 28 October 1925, Pope Pius IX issued the bull *Vixdum Poloniae unitas*, which was based on the project of re-organizing the Church presented by bishops Henryk Przeździecki and Romuald Jałbrzykowski, approved by the Polish Episcopal conference in July 1924 in Częstochowa.¹⁵ The papal document raised the diocese of Krakow to the rank of a metropolis, headed by prince Adam Stefan Sapieha, Metropolitan Archbishop of Krakow, while the archbishopric included the dioceses of Tarnów and Kielce as well as the newly created dioceses of Częstochowa and Silesia (Katowice).¹⁶

However, before the expansion of the diocesan education system could be discussed, the struggle for Upper Silesia to belong to Poland and parallel efforts to establish the Silesian diocese, independent of the jurisdiction of the diocese of Wrocław, had to be ended in 1919-1921. The symbolic connection of the Silesian land with the Republic of Poland took place on 16 July 1922 during a ceremony in the Kościuszko Park in Katowice¹⁷

12 Constitution of the Republic of Poland—Act of 17 March 1921 (Journal of Laws of 1921 No. 44 item 267).

13 The document was signed on behalf of the President of the Republic of Poland by Władysław Skrzyński—Polish ambassador to the Holy See and Stanisław Grabski—MP and former Minister of Religious Denominations and Public Enlightenment and by the plenipotentiary of the Pope, Cardinal Pietro Gasparri—Secretary of State. The treaty, then ratified by the Sejm, entered into force on 2 August 1925.

14 Concordat between the Holy See and the Republic of Poland, signed in Rome on 10 February 1925 (Journal of Laws of 1925 No. 72, item 501)

15 J. Związek, *Z dziejów Częstochowskiego Seminarium Duchownego w Krakowie (1926-1991)*, “Veritati et Caritati,” No. 6 (2016), p. 351.

16 S. Piech, *Odnowiona diecezja krakowska w obliczu „znaków czasu” 1879-1978*, in: *Kościół krakowski w życiu państwa i narodu polskiego*, ed. A. Pankowicz, Kraków 2002, pp. 138-139; S. Piech, *W cieniu kościołów i synagog. Życie religijne międzywojennego Krakowa 1918-1939*, Kraków 1999, p. 31.

17 The union with Poland was commemorated by the Act of Acquisition of Upper Silesia signed by representatives of the Government and the Sejm, the Ministry of Military Affairs, members

and was preceded by the conclusion of the *German-Polish Convention on Upper Silesia, signed in Geneva on 15 May 1922*,¹⁸ regulating the rights of the Polish and German population in the disputed area. Section III of the act contains regulations on religious matters, and the date of 1 July 1923 was indicated as the deadline for adapting the organizational structures of individual denominations to the newly set state borders.¹⁹ In fact, the Wrocław bishop Adolf Bertram already in 1919 was afraid of the necessity of excluding part of Upper Silesia from his power.²⁰ A sign of changes was the appointment of Fr. Jan Kapica on 21 October 1921, the day after the decision of the Council of Ambassadors on the division of the plebiscite area, as the Prince-Bishopal Delegate with the rights of vicar general, whose task was to supervise the Polish part of the diocese.²¹ This fact inspired Polish activists to work hard for the creation of a separate diocese and a seminary independent of the bishop of Wrocław. Polish aspirations in this area were met with the bishop's reserve, and the thesis of Fr. Michał Lewek, head of the Department of Religious Denominations and the resolutions of the Supreme People's Council adopted as a temporary body of authority received a lot of attention in February and March 1922. At that time, the Delegate was called to support efforts to create a separate diocese and to deploy Polish clerics from Wrocław in the Krakow seminary, as well as in Poznań and Lviv.²² It was also postulated to build a seminary for 80 clerics, professors, rector, priest and prefect.²³ This speech was met with the disapproval of bishop Bertram, who decided that clerics should remain in Wrocław, and admitted studies in Krakow or Poznan in exceptional cases.²⁴ The situation was complicated by the fact that several clerics who had previously studied theology in Wrocław already in autumn 1921 started the studies at the Faculty of Theology of the Jagiellonian University, where they had the status of students. At that time, the Alumni occupied an apartment rented from the Carmelite fathers in a tenement house at

of the Provisional Provincial Council in Silesia and official delegates from Poland and Silesia, see: J.J. Ludyga-Laskowski, *Wyzwolenie Śląska – i Górny Śląsk*, in: *Dziesięciolecie Polskiej Odrodzonej. Księga pamiątkowa 1918-1928*, Kraków-Warszawa 1928, pp. 137-138.

18 *German-Polish Convention concerning Upper Silesia, signed in Geneva on 15 May 1922* (Journal of Laws of 1922, No. 44, item 371).

19 Ibidem.

20 F. Maroń, *Historia Diecezji Katowickiej. Sytuacja Górnego Śląska po pierwszej wojnie światowej*, "Nasza Przeszłość," Vol. 44 (1975), p. 11.

21 J. Myszor, *Historia Diecezji Katowickiej*, Katowice 1999, pp. 16-17.

22 F. Maroń, *Historia Diecezji Katowickiej. Sytuacja Górnego Śląska*, op. cit., p. 391.

23 Ibidem, p. 21.

24 Ibidem, p. 25.

13 Garbarska street and on this door the chalk inscription “Silesian Theological Seminary” appeared for the first time.²⁵

The regulation of the issue of teaching the future clergy was prioritized by Fr. August Hlond, later bishop ordinary of the Katowice diocese. On 7 November 1922, he was appointed the Apostolic Administrator of Polish Silesia by the Holy Father,²⁶ which was a temporary form before the creation of the new diocese. After the ingress, Fr. Hlond gave an interview to the *Oberschlesische Grenzzeitung*, in which he openly announced the independence of the seminary from Wrocław.²⁷ A year later, 33 theologians studied in Krakow,²⁸ and the first Fr. who graduated here during the Administration was Józef Brzenska, who was ordained a priest on 14 September 1924 by the bishop-suffragan Anatol Nowak.²⁹ Owing to the efforts of Fr. Hlond and Fr. Wawrzyniec Pucher the favor of the father of general Włodzimierz Ledóchowski SJ, clerics began the academic year 1923/24 at ul. Kopernika, in the premises shared for the needs of the Silesian Seminary by the Jesuit College.³⁰ Initially, the alumni of the emerging seminary were taken care by Fr. Pucher, while the first rector was Fr. Władysław Lohn SJ. According to Fr. Stanisław Kosiński,

this makeshift seminary lasting several years educated a number of prominent priests who did not bring shame or disappointment to their ordinary and diocese, because they really graduated as valuable priests.³¹

Their moral, intellectual and national attitude was shaped thanks to the proximity of the Jesuits, an excellent group of University professors, but also, as Fr. Hlond reminded, owing to the possibility of education “in the

25 F. Żebrok, *Dzieje Śląskiego Seminarium Duchownego*, “Nasza Przyszłość,” 44 (1975), p. 90; M. Kłakus, *Geneza i rozwój Śląskiego Seminarium Duchownego w Krakowie*, in: *Wyższe Śląskie Seminarium Duchowne 1924–2004*, ed. J. Kupny, Katowice 2004, pp. 16–18; J. Kiedos, H. Olszar, *Losy Gmachu Wyższego Śląskiego Seminarium Duchownego w Katowicach*, “Śląskie Studia Historyczno-Teologiczne,” XV (1982), p. 57.

26 S. Kosiński, *August Hlond na Śląsku: W 60. rocznicę erygowania diecezji katowickiej*, “Śląskie Studia Historyczno-Teologiczne,” 18 (1985), pp. 7–25; S. Książek, *Granice o podział diecezji wrocławskiej na komisariaty i dekanaty w latach 1914–1945*, “Prawo Kanoniczne: kwartalnik prawnno-historyczny,” 19 (1976), No. 3–4, pp. 128–129.

27 F. Maroń, *Historia Diecezji Katowickiej. Sytuacja Górnego Śląska*, op. cit., p. 29.

28 Ibidem, p. 33; Michał Kłakus gives the number of 26 alumni, see: M. Kłakus, *Geneza i rozwój Śląskiego Seminarium Duchownego w Krakowie*, op. cit., p. 22.

29 F. Maroń, *Historia Diecezji Katowickiej. Sytuacja Górnego Śląska*, op. cit., p. 35.

30 S. Kosiński, *August Hlond na Śląsku*, op. cit., p. 13; M. Kłakus, *Geneza i rozwój Śląskiego Seminarium Duchownego w Krakowie*, op. cit., p. 21.

31 S. Kosiński, *August Hlond*, op. cit., p. 14.

heart of Poland.”³² It is worth noting that the choice of Krakow for the place of theological studies was caused by the complicated situation of the Catholic Church in the Upper Silesia directed by German bishops of Wrocław and what is also important it aimed at polonizing priests working in the future Katowice diocese.

At that time, the location of the Silesian Theological Seminary was still not a foregone conclusion. Admittedly, since July 1924 talks have been held with the Krakow authorities regarding the acquisition of land for investment, however already in December the prefect of the Congregation of Seminaries and Universities, Cardinal Gaetan Bisleti, recommended the construction of a seminar in Katowice or the placement of students at the Catholic University of Lublin.³³ Initially, Fr. Hlond intended to carry out this order, but ultimately, among others due to the appropriate academic facilities, the option of building a seminary in Krakow was chosen. A plot at al. A. Mickiewicza 3 was acquired from the City Council and the agreement finalized in February 1927 assumed a long-term lease of land, which the diocesan authorities bought in 1933 for 260 000 zlotys.³⁴ The location should be considered prestigious, because the green boulevard formed at that time—Aleje Trzech Wieszców, was to focus the metropolitan functions of the city.³⁵ Construction began on 1 September, while on 28 November, Metropolitan Fr. Sapieha blessed the cornerstone. It is worth noting that the ceremony was attended by, among others, bishop Teodor Kubina, head of the newly created diocese of Częstochowa since 1926, who initially assumed that seminarians of the diocese of Częstochowa could also be able to live in the building, which, however, it did not occur due to differences in the preparation of clerics for pastoral work in both dioceses with different dioceses traditions.³⁶

During the construction of the seminary, the Curia of Katowice was represented by the building architect Franciszek Rozkoszny, while the author of the project was the renowned Krakow architect Zygmunt Gawlik in cooperation with Franciszek Mączyński, with whom he also worked on the construction of the cathedral in Katowice. Their design combines diverse inspirations in a manner characteristic of the Krakow architectural environment at the time, becoming a valuable example of

32 Ibidem.

33 J. Myszor, *Historia Diecezji Katowickiej*, op. cit., p. 119.

34 F. Żebrok, *Dzieje Śląskiego Seminarium Duchownego*, op. cit., p. 95.

35 B. Zbroja, *Monumentalne i elegancje – Aleje Trzech Wieszców*, in: *Modernizmy. Architektura nowoczesności w II Rzeczypospolitej*. Vol. 1. *Kraków i województwo krakowskie*, ed. A. Szczerski, Kraków 2013, pp. 119–163.

36 J. Związek, *Z dziejów Częstochowskiego Seminarium Duchownego*, op. cit., p. 359.

the creative search of the so-called “Krakow school.”³⁷ The monumental, three-wing, symmetrical building covered with a flat roof had a typical expression of modernism, with classicist-like elements. References to tradition are the frieze and prominent eaves, as well as window frames and the prominent, semi-circular closed portal. The latter was decorated with floral ornament, and above it there was a bas-relief with the image of St. Hyacinth, patron of the Silesian diocese. Attention is drawn to the lateral, higher wings crowned with carvings of four evangelists designed by the outstanding sculptor Xawery Dunikowski. The modern building had functional interiors. A chapel was placed in the north wing on the 4th floor, and a refectory on the ground floor (Photo 1).

Regardless of the finishing works in progress, in October 1927 the new headquarters of the seminary was ready for the alumni who after four years left the difficult housing conditions at the Jesuit Fathers.³⁸ The building was consecrated on 28 November 1929 in the presence of Archbishop Sapieha, Bishop of Katowice Arkadiusz Lisiecki, Bishop Teodor Kubina, Bishop Stanisław Rospond and representatives of the city and university authorities.³⁹ The total cost of building the seminar amounted to nearly 1,637,000 zlotys and was financed by a loan granted by the Silesian Seym, gifts, subsidies and generosity of the inhabitants of Upper Silesia.⁴⁰

The building has retained its original form until today, although in 1937 the expansion of the east wing was considered. The structure of the building was preserved without major changes also during the World War II. Admittedly, the occupation authorities requisitioned the seminary for the needs of the Main Directorate of the German Police, and a cinema room was arranged in the chapel and Dunikowski’s sculptures on the facade were bricked up, but no further extension was not carried out. The building was seriously damaged by fire on 19 January 1945, as a result of arson, which forced the renovation after WWII.

The conditions for establishing the seminary of the diocese of Częstochowa were definitely less complex, although the process of establishing the facility was not obstacle-free. Due to the role of Jasna Góra in the religious life of Poles, after regaining independence, the need to create a new diocese was indisputable. The Bishop of Włocławek, Stanisław

37 M. Wiśniewski, *Architektura użyteczności publicznej*, op. cit., pp. 31-32. According to the architectural project preserved in The National Archives in Krakow, Department V – Cartographic materials and technical documentation, architects introduced changes in the initial design, see: ANK ABM, 1310, al. Mickiewicza 3/Humberta 4/6.

38 Ibidem, pp. 146-150.

39 M. Kłakus, *Geneza i rozwój Śląskiego Seminarium Duchownego w Krakowie*, op. cit., pp. 33.

40 A Palion, *Seminarium to też budynek*, op. cit., pp. 142-143.

Zdzitowiecki, to whose diocese Częstochowa belonged, already in November 1918 established a General Vicariate and a local officiality.⁴¹ When the diocese of Częstochowa was established in 1925, the above-mentioned Fr. Kubina, a national activist well known in Upper Silesia, became its bishop. In the first pastoral letter, the bishop among the most urgent tasks pointed out the need to increase the number of clerics, while appealing to the young men to consider priesthood and theological studies at the University of Krakow.⁴² The bishop's words were justified by the fact that the diocese was created from the peripheral areas of the Kielce and Włocławek dioceses, covering 174 parishes and about 877,000 faithful of diverse social and cultural character.⁴³ The parishes covered vast areas and an excessive population, and 15 of them numbered over 10,000 of the faithful.⁴⁴ Unfortunately, the extension of pastoral activity was impossible due to the lack of a sufficient number of priests.⁴⁵ The situation was to change owing to the clergy educated at the diocesan seminary, and not as previously educated as part of the *seminarium domesticum* unrelated to the theological faculty. The integration of the Częstochowa region required the introduction of a uniform type of religiosity by priests cooperating in a common spirituality, so the need to create their own unit was very urgent for the diocese.

Bishop Kubina, who was thoroughly educated, was convinced that the diocesan seminary was not able to lead the future Fr. to the heights of knowledge that the Faculty of Theology of the Jagiellonian University opens to the students.⁴⁶ Therefore, he was supporting the establishment of a new facility in Krakow. He justified his position by the lack of a proper premises in Częstochowa, as well as difficulties in providing adequate teaching facilities. The possible necessity of involving the diocesan clergy in conducting the seminary would mean an additional limitation of pastoral ministry. Finally, despite the serious doubts of the Diocesan Consultants, having the favor of the Metropolitan and university authorities, the bishop on 1 October 1926 erected the Częstochowa Theological Seminary in Krakow.⁴⁷ He supported his position by saying that Krakow with

41 J. Związek, *Integracyjna rola Kościoła katolickiego na Ziemi Częstochowskiej*, in: *Błogosławione choć trudne czasy*, ed. J. Kowalski, Częstochowa 2000, p. 53.

42 T. Kubina, *W podniosłych chwilach i doniosłych sprawach*, Vol. 1, Częstochowa 1931, p. 6.

43 W. Właźlak, *Rozwój sieci parafialnej i dekanalnej w diecezji częstochowskiej na przestrzeni jej historii*, in: *Siedemdziesięciopięciolecie Kościoła częstochowskiego*, ed. J. Kowalski, Częstochowa 2000, p. 161.

44 Ibidem.

45 Ibidem, p. 168.

46 T. Kubina, *W podniosłych chwilach*, op. cit., p. 170.

47 J. Kowalski, *Charakterystyczne rysy Częstochowskiego Wyższego Seminarium Duchownego*, in: *Błogosławione choć trudne czasy*, op. cit., p. 216.

the royal castle and churches, graves of kings, saints and great Poles is a special place for Catholic and national culture.⁴⁸ It is worth mentioning that Fr. Kubina, previously as the Consultant of the Administration of Upper Silesia, was also in favor of placing the seminary in Krakow.

The foundations of the new institution were created by the rector, appointed by the bishop, Fr. Karol Makowski. In the first period, he supervised both the recruitment and education of clerics, and established contacts with the University as well as city authorities and clergy.⁴⁹ On 2 October 1926, 26 clerics began their studies at the university, initially finding hospitality in the modest conditions of the Bernardine Fathers' monastery.⁵⁰ As in the initial period of the Silesian Seminary, the issue of housing needs remained the basic problem of the new institution.

The development of the seminar was conditioned by the construction of its own facility, which in turn required social contributions and high donations. Considering the economic crisis at the end of the 1920s, the impoverished society of the diocese was unable to bear the cost of the project itself. In this situation, Bishop Kubina received invaluable help in 1926 during his stay at the International Eucharistic Congress in Chicago, when, while visiting Polish parishes, he managed to gather nearly USD 20,000.⁵¹ This was a very significant financial support, which allowed to gather building materials and, above all, to buy for 50,000 zlotys on 14 January 1928 at Bernardyńska street, directly at the foot of the Wawel Hill.⁵² Considering the fact that the cost of the construction and equipping the building was to amount to over 1 million zlotys, the implementation of the investment would not have been possible without further support for the Polish diaspora, collections among the faithful and the sacrifice of the clergy themselves in the diocese, as well as loan.⁵³

The construction of the building began on 8 May 1928,⁵⁴ and the rector was assisted at that time by Fr. Zygmunt Sędzimir, delegated for economic matters directly by the bishop.⁵⁵ The edifice of Częstochowa Seminary was also built according to a design by Zygmunt Gawlik and

48 Ibidem.

49 Ibidem, p. 217.

50 J. Związek, *Z dziejów Częstochowskiego Seminarium Duchownego w Krakowie*, op. cit., p. 359.

51 J. Kowalski, *Charakterystyczne rysy Częstochowskiego Wyższego Seminarium Duchownego*, op. cit., p. 217.

52 Ibidem.

53 Ibidem.

54 J. Kowalski, *Dzieje Częstochowskiego Seminarium Duchownego w Krakowie*, op. cit., p. 159.

55 Ibidem, p. 217. Architectural project is preserved in The National Archives in Krakow, Department V – Cartographic materials and technical documentation, see: ANK ABM, f31, ul. Bernardyńska 3.

Franciszek Mączyński, and approved directly by Bishop Kubina and Fr. Makowski, which is confirmed with their signatures on the project. Also, in this case, the team designed a high-class modernist building in the spirit of the “Krakow school.” The symmetrical façade, closed on the sides with avant-corps, are characterized by simplifications typical of the Krakow architectural environment, and the attention is drawn to the Neo-Roman portal with reduced decoration, corresponding to the plastically developed plinth. An important element of the project are sculptural compositions of considerable size with the word on the axis of the building and above the avant-corps.⁵⁶ They refer to the symbolism of evangelists and show the temptation of a cleric by the devil, as well as Christ blessing Poland symbolized by a woman. The whole, designed with great sensitivity, gives the impression of coherence and monumentalism, and the building fits well with the immediate surroundings of Wawel and the Baroque church and monastery of Bernardine Fathers ((Photo 2).

Despite temporary difficulties caused by financial and executive issues, including bad soil conditions within the former branch of the Vistula river, the most important construction works were completed in 1929. Finishing works were carried out over the next year. Finally, on 6 October 1930, the first mass was celebrated in the chapel, including with the participation of Bishop Kubina and the Metropolitan of Krakow, who consecrated the building.⁵⁷

The seminary remained in the building until the beginning of September 1939. At that time, the building was seized by the occupation authorities, and the seminary had to change its headquarters several times until the end of the war. After the liberation of Krakow in January 1945, the fire destroyed the chapel, which did not prevent the Soviet army from organizing a hospital in the building. It was not until 14 April 1946 that the clerics returned to Bernardyńska street and the rector could take the trouble of renovation.

The establishment of the Silesian Theological Seminary and the Częstochowa Theological Seminary in Krakow was possible owing to the favor of the University authorities and full support of Archbishop Sapieha, who played a central role in the development of provisions enabling the functioning of these entities near Wawel.⁵⁸ The merger of the diocese of Krakow with students of the dioceses of Częstochowa and Silesia in the

56 M. Wiśniewski, *Architektura użyteczności publicznej*, op. cit., p. 34.

57 J. Związek, *Z dziejów Częstochowskiego Seminarium Duchownego w Krakowie*, op. cit., pp. 365-366.

58 W.M. Bartel, *Naukowy mecenat Adama Stefana Sapiehy*, in: *Księga Sapieżyńska*, ed. J. Wolny, Kraków 1982, p. 223.

intention of the Ordinary was to strengthen the center of theological studies in Krakow so that it would become the strongest in Poland. As expected, the creation of new seminaries meant a sharp increase in the number of students. While in the partition period the number of students of theology amounted from 40 to 100 people, in the academic year 1925/26 there were already 163, while in the years 1926-1939 the number fluctuated between 288 and 391 people.⁵⁹ As a result, as Fr. Stanisław Piech mentioned, from the end of the 19th century until World War II the Faculty of Theology was experiencing a renaissance, which can be compared to the golden period of the university in the fifteenth century, there was a breakthrough in the interwar period, and at the foot of Wawel we are dealing with the largest group of Catholic seminary students in Poland.⁶⁰

Nowadays, the buildings still have didactic functions, although they are no longer the seats of seminaries. Students of the Silesian Seminary are educated in Katowice from the academic year 1980/1981, and the building has since served the needs of the Jagiellonian University. Whereas, the Częstochowa Seminary was not moved from Krakow until 1991, after the construction of a new building in Częstochowa. The building at Bernardyńska street was the seat of the Major Seminary of the Diocese of Sosnowiec until 2013, and presently it is used by the Pontifical University of John Paul II in Krakow. Over the years, well-preserved buildings have acquired the status of a monument, permanently inscribing in the architectural landscape of Krakow, as valuable examples of Krakow's interwar modernism. The article is intended to remind only the circumstances of the creation of these special facilities on the city map and does not discuss the rich history of diocesan institutions. Nevertheless, this outline should lead us to remember that the facades of old seminaries not only present special architectural values, but also testify to the cultural role of Krakow and the complex history of the Second Republic of Poland.

59 Ibidem, p. 224. According to the data published by Fr. Stanisław Piech, the Faculty of Theology had as many as 397 students in 1933/34. Cf. S. Piech, *Odnowiona diecezja krakowska*, op. cit., p. 139.

60 S. Piech, *W cieniu kościołów i synagog*, op. cit., p. 61.



Photo 1. Silesian Theological Seminary in Krakow, A. Mickiewicza 3, 1929, NAC 3/1/0/15/693

(Source: <https://www.szukajwarchiwach.gov.pl/jednostka/-/jednostka/5907782>)



Photo 2. The Theological Seminary of the Diocese of Częstochowa at Bernardyńska 3, 1930, NAC 3/1/0/15/696

(Source: <https://www.szukajwarchiwach.gov.pl/jednostka/-/jednostka/5977322>)

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